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[ONE PENNY.

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NOTES OF THE WEEK.

A FURTHER letter from Professor Jack, in the discussion with Professor Upton on the question, "Is Hegelianism harmful to morality," will appear next week.

At the annual meeting of the St. Asaph Education Board, the Diocesan Inspector, the Rev. J. Hamer Lewis, reported that in one school there was an assistant who was a Unitarian who had been permitted to give religious instruction. He ventured to remonstrate, and the reply he had received was that it was unfair that the teacher should not do her share of work in the religious as well as the secular sphere. She was put to do Old Testament work, which, in his opinion, was only one degree less dangerous than if there were no restriction. This observation was greeted with cries of "Hear, hear" from the meeting. There is evident need for the Unitarian Van to visit the Diocese of St. Asaph, when it is considered "dangerous" for a Unitarian to teach children to repeat the twenty-third Psalm, and not to be tolerated that she should teach the Beatitudes!

At the final thanksgiving service of the Pan-Anglican Congress in St. Paul's Cathedral, offerings amounting to £333,000 were laid by the bishops upon the altar, and a statement now made by the Archbishop of Canterbury as to this thankoffering and the use to which it is to be put, gives the total amount as about £345,000. Of this total, about £125,000 has been already allotted by the donors to specific objects. The representative committee charged with the allocation of the rest of the fund has found the task extremely difficult, and it will not be completed until after the vaca-

tion; but two points are already decided. All money contributed in the British Isles is to be spent in or on behalf of work carried on beyond these shores, and £15,000 has been granted towards the restoration of church property destroyed by the earthquake in Jamaica.

THE spirit in which the Committee is considering the claims upon the fund is thus expressed in the Archbishop's memorandum:—"The Pan-Anglican Congress and the Lambeth Conference have made it clear that the primary need at the present time is the better education and equipment of men and women on whom devolves the main burden of work either in Colonial or missionary fields. The Colonies urgently require aid. North-West Canada has a paramount claim. South Africa and parts of Australasia are justified in their weighty appeal. In Japan a concrete and well-considered scheme is set forth by six bishops, English and American, who are working there. In China a welcome is offered to Western education. From India and Ceylon come two special calls—the first is for Christian colleges or hostels, the second is for the better training of Indian teachers who can evangelise the village populations. Africa has a special claim of its own in face of the rival endeavour of Christianity and Islam to absorb the pagan population. We do not forget the needs of South America, of Western Asia, and of the islands of the Southern Seas."

WITH regard to the thankoffering, the Archbishop of Melbourne wrote in last week's *Guardian* as follows:—"One word may be spared for the thankoffering at St. Paul's Cathedral on June 24. Irresponsible writers in the newspapers indulged in speculation, and gave the impression that it might amount to £1,000,000. No one with knowledge of the facts expected any such amount. The dioceses everywhere were invited to send freewill offerings, but there was no system of allotment and no demand for special amounts. The gift of £340,000 is a notable one, and altogether worthy of the occasion. It is still more notable when it is analysed. Some £250,000 of it came from the British Isles, and of this sum the English dioceses contributed the chief portion. In justification of what was received from dioceses beyond the seas it must not be forgotten that these are, as a rule, without endowments or accumulated funds for their own work. There is not one of them which does not possess pressing needs of its own, and their offerings, such as they were, repre-

sented in many cases gifts out of a very real poverty. The permission to assign gifts to particular societies and dioceses was not ideally perfect, but was wise in the face of the strong desire that this should be done. The result is interesting as showing that about £240,000 is free for the general purposes of extending the Church's work. It was an act of rare self-denial on the part of the Home dioceses to announce beforehand that they would ask for nothing for themselves."

IN the second week of September the Roman Catholic Church is to hold a "Eucharistic Congress" in London. The main object of which, as stated by the promoters, is the consideration of the Eucharist as the heart and centre of the Church's worship. Papers on this subject will be read, and arrangements have been made for popular demonstrations in the Royal Albert Hall on three evenings. Sectional meetings will also be held in the Caxton Hall. Over a hundred archbishops, bishops, and abbots, representing every country in Europe, with the exception of Russia and Sweden, will be present, and other Church dignitaries, to the number of 200, will represent practically every nation where the Roman Catholic Church has adherents. Several thousand members have applied for tickets. The names of eight cardinals are mentioned, as intending to be present, including Cardinal Gibbons of Baltimore, and the Cardinal Archbishop of Sydney. Cardinal Vannutelli, Bishop of Palestrina, is to come as Papal Legate of Pius X. His coming will be significant of the more tolerant and peaceful days in which we live as members of different churches, for not since the crisis of the Reformation has a Papal Legate been permitted to visit these shores.

REV. F. B. MEYER, who is making a long stay in South Africa, is sending home some interesting and valuable impressions. Surveying Ladysmith he pays tribute alike to the persistency of the Boers and the pluck of the British. But he is mostly struck by the numerous native Kaffirs, a powerful and deeply-pondering people, an enigma even to those who have lived longest among them, a people, the innermost recesses of whose hearts it is almost impossible to fathom. He notes that element of mystery, which so many observers have noted before, distinguishing inevitably the dark man from the light. Without attempting to forecast their future, he remarks, "The only thing which is certain is that they cannot be repressed." And he believes that Christianity affords the only clue to their elevation. Their urgent

need he believes to be the guidance of the strongest and wisest statesmen and religious leaders that Great Britain is able to send them.

In a delightfully sympathetic article the *Christian World* discusses "The Problem of the Country Brother."² The inferior estimation in which the village minister is often held is attributed by the writer to what he calls "the Satanic principle of counting heads."² The minister who is accustomed to preach to a small congregation is thought by the great congregation to be lacking, by that very fact, in power and ability for larger service. Yet an instance is given of a reunion of a village church at which "twenty-five men, all in the prime of life, were present, everyone of whom was an officer of some town church or Sunday-school."² And although the country church is in this way the source of much of the best strength of the town church, the country brother is constantly barred from promotion to a town church because when the Year Book is consulted, the statistics of accommodation and membership show such meagre figures as to cause the deacons gravely to shake their heads, and say, "We daren't risk it; Azalea-road, with its 500 suburban Christians, cannot be trusted to the man who has lived in the wilderness with eighty." The writer sees the solution of the problem, so far as Congregationalists are concerned, in purifying the channels of ministerial removal and adopting some of the methods of Scottish Presbyterianism.

The *Methodist Times* gives three columns of space to a thoughtful and perfectly sober-minded presentation of the case for the right of women to attend the Wesleyan Methodist Conference as lay members. Without one single ungracious word in regard to the men who now manage Conference business, without a sentence of bluster or threat, a claim is made that those who bear so great a share of the burdens of the Church as class leaders, teachers, visitors, and workers in a thousand activities not shared by men, should be consulted upon the policy of the Church. "Is it right or wise that the opinion of a large proportion of those who lead our class meetings should not be heard . . . in relation to the great question which came before this year's Conference—that of the basis of Church membership?"²² There is not, it is urged, so much efficiency in the world that we can afford to dispense with any portion of it. A plausible excuse is made for the women who are obsessed by one idea, and who have temporarily lost their heads and their good manners, in these terms: "It is because they are despised for being women, and are met on every hand with accusations of desire for notoriety and rebellion against the chief functions of their sex, that they have been forced almost to justify these accusations."²² It will be noticed that in the end more comes into view than the Wesleyan Conference; and there are a number of men who might read the article for instruction, and some women who might read it for an example.

A REVIEW of the Rev. R. J. Campbell's "Christianity and the Social Order"²² (pub-

lished last year) appears in the New York *Charities and the Commons* of August 1. The writer, Mr. G. S. Lord, of New York, giving an account of the book, says:—"The chapter on 'the common objective of Christianity' is devoted to the task of showing that primitive Christianity and socialism have the same goal, that they are in fact identical in their ideals. The only divine commission that Christianity ever had is that of realising on earth the Kingdom of God—that and nothing else. Its objective is 'a social order in which every individual would be free to do his best for all and find his true happiness therein. But this is the fundamental principle of socialism too.' The socialising of national resources and of industry are then discussed, and in conclusion the author sets forth what he believes is coming to pass as a result of present tendencies. He disclaims any intention or desire to describe a Utopia, but sets himself 'the humbler task of describing what is already on the way, and what may fairly be expected as the result of forces at work in our midst'—namely, a socialised state."²

WHILE noting that the book shows signs of having been hastily written, Mr. Lord finds it full of interest and stimulus, and he pays a warm tribute to its moral earnestness. But Mr. Campbell's identification of Christianity with socialism he holds to be a weakness. "However much they may have in common," he says, "socialism is primarily a theory of social organisation and Christianity a dynamic faith. Many persons who would accept in the main Mr. Campbell's definition of true Christianity, and call themselves Christians, would disclaim being socialists, and, conversely, many an avowed socialist would disclaim the name of Christian."² He expresses also a doubt of the soundness of some of Mr. Campbell's New Testament interpretations, but then concludes:—"Nevertheless the book is worth reading. It makes one realise that there are problems in justices, ancient wrongs, in our present social and industrial system which ought to stir the heart of every earnest person. And it drives home the fact that, while the church has been largely indifferent or uncertain in the present crisis, the socialists have been looking facts squarely in the face, and, at least, seriously proposing a way out of the situation. That both Christianity and socialism have much in common and that their followers are coming to recognise the facts can only serve to strengthen their influence and hasten the better day for which both long and work."

THE July Calendar of the Unitarian Free Church of Wellington, New Zealand, contains a first list of subscriptions paid towards the building fund, amounting to nearly £750, several of the donors being friends in England and Wales. A second list will be published in October. The promises of subscriptions obtained by Dr. Tudor Jones and Mrs. Jones amounted in June to £1,200, and have since reached nearly £1,400. It is hoped to report a further advance in the August Calendar. Building operations on the freehold site are to begin in October, and it is hoped that by January, 1909, the congregation will have a home of its own.

CLOSED AND OPEN PATHWAYS TO RELIGION.

II.

THE PATHWAYS OF NATURALISM AND INTELLECTUALISM.

(Continued.)

LET us notice briefly some further failures of intellectualism. The mind of man has demands and possibilities beyond the bare single facts of perception. The facts are brought together; they undergo in the mind a process of transformation, and so they constitute an intellectual construction which is presented as the meaning of the physical universe in the form of laws, &c. This is an enormous step from the bare facts, and I believe it is admitted by most psychologists to be a step which can be taken only by man. A full explanation of this step may be seen in the works of psychologists such as Professors Wundt, Ward, Busse, Natorp, Stout, Lloyd-Morgan, and others. The intellectual construction thus formed must go on, for on its movement depends the possibility of conceiving more and more clearly the rationality and significance of the physical and intellectual world. But we must never forget the truth that Life has demands and needs higher than these. A synthesis is needful and possible of a higher order than the intellectual one. The intellectual synthesis has been the means of turning the chaos of physical things into a cosmos of mentality. Many of the objects of this intellectual construction are things. The objects of this higher construction are thoughts and aspirations and ideals. As the intellectual construction is a proof of a growth out of the lower world of sensation and perception, so is the higher synthesis a proof of a growth out of its lower world of intellectualism. That which brought man out of nature and out of the mere level of perceiving things, must include within itself a higher degree of reality than what was below it, for it is by trusting this higher power in the form of its being able to build intellectual constructions, it is by using these as a basis for all facts to rest upon, that the human mind has been able to make any meaning of the physical universe at all. The independence and validity of the synthesis has to be asserted, to be held firmly together, or else a stop will come to all intellectual progress. Therefore, in their nature things are not (for us at least) what they seem. But further than this, the scientist finds that even he has to live in a realm outside his own intellectual constructions, and to live is more than to think, especially if we cease throwing into the rubbish heap the obligations which life puts upon us—obligations outside the categories of science. The world we have now to form a synthesis of is that of human beings in their most complex relations, in all their passions and failures, and strivings and conquests. How far removed is this object from the mere physical things! It belongs indeed to a higher world. Is this higher world of needs and demands to be left a chaos as the physical world in the pre-scientific era was? Has this higher world no laws which can be discovered? Is it to run blindly and wildly into all regions below itself whence it came? Is it not necessary

to come to the conclusion, and are we not even forced to this conclusion, that a synthesis of life is needful and possible? We are bound to conclude so if we believe that any meaning or value can be attached to life and to the possibility of living it as it ought to be lived. Science itself would be a mere haphazard thing, unworthy of its name, unless it held fast to and used its constructions. How can life be otherwise unless we hold fast and use *its* constructions. Life must have its own synthesis, its own laws, its own generalisation of the various factors which enter into it. A synthesis of life is impossible without taking the various facts and demands of life into consideration, and out of these framing a synthesis which will include all the needs and demands of our being. This was the scientific method and it has yielded a rich harvest every year of its life. The same method has been tested and trusted in life and has led to a harvest still more startling. A glimpse at the great personalities of history and what they were able to accomplish for the world, as well as how they raised themselves above the ordinary life of their day and generation, is so evident that I need only mention the one fact that they brought something new into the life of the world. The higher synthesis of life has to be trusted, acted upon, or else no religion is possible. Hence it is seen that the factors which go to the making of religion are to be found on the lowest level in the structure of the physical world, and on the higher level in the very structure of our own consciousness. But to gather together these factors merely is not religion. In order to pass to the heart of religion, and so to a higher world of being than the intellectual one, it is absolutely necessary to realise what meaning the synthesis of life has for us when the whole consciousness has brought all the factors to a totality. In their union, as a totality, they will present a meaning and significance of life very different from the separate facts or even from these added together. The turning-point here is not to count our facts as one, two, three, &c., and thus see the meaning of each one separately, but to find their meaning in their relations, and that kind of meaning is of a higher order than the meaning of the separate facts, and consequently is a deeper kind of reality for us. It includes an eternal moment in the world of meaning, and the three hands of the clock of time, Past, Present, and Future, coincide. It is something of this kind which is the "sub specie aeternitatis" of Spinoza. It is what each one must know who is to know what religion is and how our nature can be raised above time and the senses. This is not building our life in the air. Our highest synthesis on one side is dependent upon factors which have entered into it from below. But it is independent in the sense that it has a meaning and value higher than all the parts, and in so far as it is a totality different from all the parts. It is a compound made up of many elements, and to separate it into its elements is no more than to break up its richness and to exhibit it in its separate poorer pieces. This would mean the pulling of the flower from its soil; the separating of root, branch, leaf, and flower; the putting of the separate pieces in front of us, and finally say, "That is the

flower." To deal with religion in this way is a wretched contradiction, and proves one thing only—the shallowness and barrenness of our souls. It is far more the result of human conceit than of human ability. It requires less skill to burn a house than to build it.

The scientist entered into a new world when he trusted his intellectual totality. The religious man enters into his new world when he trusts his totality—one higher in its nature and wider in its scope than the one of science. The main use of science is to bring physical facts to a mental totality. Indeed, however small that totality may be, it has to be used before a single fact can mean anything more to us than it means to the horse or the dog. The pathways of naturalism and intellectualism are open roads so far only as the gates of life and no further. Once they touch these gates another road begins—the road of religion. Bitter conflicts could have been avoided if the world had remembered this. Science and religion do not (or ought not to) walk hand in hand. This metaphor breaks in pieces immediately we look upon things as not resting on a flat surface—all on the same level, and of the same value. The true interpretation of the world and life are far better represented by a scale as Dr. Martineau so well did it. This scale of values of Martineau was first laughed at by several empiricists, but it is rapidly becoming an all-fundamental aspect of life and religion in Britain, Europe, and America. If science and religion do walk hand in hand to-day, it is so because poor religion has been dragged from the heights of the divine to feed upon the husks and chaff of the world. It is the expansion of the mere understanding and the contraction of the deeper nature that makes us think and believe that religion and science are pretty much the same. It is the failure to trust the deepest construction or totality of our being because it demands too great discomforts, energy and sacrifice to realise the better part which shall not be taken away from us. Far too often and too much are evangelical orthodoxy and liberal religion smitten with paralysis in this respect. We are so low in the scale of being that most of our time we want to live by sight and not by faith. We carry the methods of the market-place into our churches, and cover ourselves with ice in mid-winter. We reduce everything to conventional rules as if religion was no more than to get receipts and expenditures to square. No great outlook can ever come from such a narrow point of view, and we shall remain helpless until we give equal validity to the deepest needs and aspirations of our being, which science has given to its mental constructions. Certainly we must be eager to learn all that is possible from the world below us, but we have perpetually to be on guard against being swamped by the surface explanations of things—explanations which leave the deeper possibilities of our nature untouched, and which hem us within the railings of space and time. What a terrible illusion this world is when it governs and explains us instead of being governed and explained by us! This will come out more clear in the next article.

W. TUDOR JONES.

Wellington, New Zealand.

WORDSWORTH LETTERS.*

II.

EVERYONE knows that Wordsworth was an enthusiastic advocate of the principles of the French Revolution in his youth, and that in his maturity he bitterly opposed Catholic emancipation, the Reform Bill, and the movement for popular education, and even grudged the complete repeal of the Test and Corporation Acts. Browning confessed that the suggestion of his "Lost Leader" was drawn from this change in Wordsworth's attitude towards political and social questions, though he emphatically repudiated the idea that this poem, with its imputation of sordid motives, was a portrait of the venerated personality whose career had given the hint for it. But everyone does not know in what vividly sympathetic relations Wordsworth the Tory Justice of the Peace remained with Wordsworth the revolutionary enthusiast.

"I should think that I had lived to little purpose if my notions on the subject of government had undergone no modification. My youth must, in that case, have been without enthusiasm, and my manhood ended with small capability of profiting by reflection."

he writes in 1821, and this sympathetic attitude towards his own youth, together with the singular retentiveness of impressions which constituted one of the most marked characteristics of his mind, enabled him even to the last so to strengthen his early poems, in successive editions, that in some cases we may truly say that it was only the aged conservative that gave adequate expression to the passion of the youthful radical. There is no more beautiful and moving record of the rapturous hopes and ennobling ideals of the French Revolution than is contained in the sonnet that begins:

"Jones! as from Calais southward you and I."

It records the impressions of 1790. It was first written in 1802, and contained one superlative line:

"A homeless sound of joy was in the sky."

In successive editions the rest of the poem was gradually toned up into adequate harmony with this note, but it was not until 1845 that the final form of the lines next following was reached:

"From hour to hour the antiquated Earth

Beat like the heart of Man."

These elaborate revisions which transformed so many of Wordsworth's poems give us (in spite of some strange lapses, from most of which the poet finally recovered) a wonderful illustration of the reflection of maturity working on the still vividly present enthusiasms of youth. It is seldom realised how great an amount of poetic work of high value these revisions embody, and the consideration of them should qualify the current statement that Wordsworth's work, after the early decades of the nineteenth century had little poetic value. It is true that Wordsworth lost

* "Letters of the Wordsworth Family, from 1787 to 1855." Collected and edited by William Knight. In three volumes (Volumes II. and III.). (Boston and London: Ginn & Co., 1907. 31s. 6d. net.)

the power of initiating (though not of strengthening) a work on the highest plane; and of this he himself seems to have been much more fully aware than is usually supposed. In a letter to his wife describing a journey to Italy with Crabb Robinson, in 1837, he writes:

"... my mind has been enriched by innumerable images, which I could have turned to account in verse, and vivified by feelings which earlier in my life would have answered noble purposes in a way now they are little likely to do. But I do not repine; on the contrary, I am very happy." It is in this same letter, by the way, and with reference to this very matter of revision, that he uttered those touching words of compunction: "But you know into what an irritable state this overstrained labour often puts my nerves. My impatience was ungovernable, as I then thought, but I now feel that it ought to have been governed. You have forgiven me, I know, as you did then; and perhaps that somehow troubles me the more."

The enthusiasm of Wordsworth's youth seems to have been more severely tempered by reflection in other matters than in poetic utterance. At any rate, the example he set in his youth with respect to love and matrimony differs very widely from the counsels of his age. Wordsworth has left no such explicit record of his early loves as Dante has, but he certainly met his future wife (a penniless lass) at a dame school, and presumably it was then that he became attached to her. And as soon as he had a thousand or two (come to him in settlement of his father's claims on the Lonsdale estate) in ready money, though he had absolutely no prospects and had had abundant evidence through a series of years of his own inability to make money, or invincible aversion to doing so, he promptly married. Such is enthusiasm! But in 1826, in warning off a correspondent from paying his addresses to that much-wooed lady, his daughter Dora, he says:

"If you have thoughts of marrying, do look out for some lady with a sufficient fortune for both of you. What I say to you now, I would recommend to every naval officer and clergyman who is without prospect of professional advancement. Ladies of some fortune are as easily won as those without, and for the most part as deserving. Check the first liking to those who have nothing." Such is reflection!

The "natural piety" which Wordsworth had prayed might link the days of his boyhood and manhood each to each never failed him. He gratefully records, near the end of his life, that he takes as great delight in the creatures of God as ever. But it is somewhat pathetic to note that he is visited with misgivings as to whether this is enough, and is apparently half inclined to reproach himself with not directing his reading and his thoughts more often and more expressly to avowedly religious themes. The letter on which these remarks are based (Vol. III., page 311) is dated by Professor Knight 1844, and in 1845 the poet made a significant addition to the account of the solitary matron in the 5th Book of "The Excursion,"² whose husband

"... quits
His door in darkness, nor till dusk returns,"
during three winter months, so that she never sees his face except on the Sabbath. She has many friends: her wheel, her fire, the ticking of the clock, the poultry, the wild birds. She reads the sheep dog's countenance and talks to him.

"But, above all, my thoughts are my support,"

Here "the matron ended" in 1814, but in 1845 she added:

"... would that they were oftener fixed
On what, for guidance in the way that leads
To heaven, I know, by my Redeemer
taught."

Another point that has often given occasion to the heathen to blaspheme is the extraordinary boldness, not to say arrogance, with which Wordsworth asserted the significance of his own poems, and the sensitiveness with which he resented criticism, or even discrimination, though it should come from such admirers as Coleridge or Lamb. The current impression on this matter will be to some extent removed, and where not removed will be radically modified, by the perusal of these volumes. In a well-known letter to Lady Beaumont, in 1807, Wordsworth had spoken of what he hoped would be the destiny of his poems:

"to console the afflicted; to add sunshine to daylight, by making the happy happier; to teach the young and the gracious of every age, to see, to think, to feel and therefore to become more actively and securely virtuous."

In his later years testimonies poured into him from every side to assure him that his hope had been realised. Consolation in affliction and sustained elevation of thought were two notes constantly struck in these letters from unknown correspondents. But Wordsworth himself had lost not only his arrogance, but even his confidence.

"I feel," he says, "justified in attaching comparatively small importance to any literary monument that I may be enabled to leave behind. I am convinced, however, that it is well men think otherwise in the earlier part of their lives."

This is no detached utterance. Again and again he declares that poetry that deserves to live will live, and poetry that will die deserves to die; so that no poet need make himself anxious as to which class his own poetry belongs to, for whether it lives or dies it will be for the best. He has also become aware of the moral dangers of the poet's life. In 1826 he writes in kindly appreciation of a volume of poems that has been sent him by the author, but adds:

"I always feel some apprehension for the destiny of those who in youth addict themselves to the composition of verse. It is a very seducing employment, and though begun in disinterested love of the Muses, is too apt to connect itself with self-love, and the disquieting passions which follow in the train of that, our natural infirmity. Fix your eye upon acquiring independence by honourable business, and let the Muses come after rather than go before."

Again the enthusiasm of youth and the reflection of age!

Wordsworth's appreciation of his contemporaries and his wide, intimate and critical knowledge of the minor English poets of earlier periods is remarkable. In neither instance has the traditional conception done him justice. He recognised the rising genius of Tennyson, but of Browning and his wife he has only to say that the former is a very able man, and to trust that it will be a happy union, "not doubting that they will speak more intelligibly to each other than (notwithstanding their abilities) they have yet done to the public."

Mrs. Wordsworth survived her husband. So did Dorothy, a beautiful wreck with shattered health and impaired faculties, but with the same fundamental traits of character—cheerfulness, sympathetic receptiveness, affection, and self-devotion—which had made her a light on the path of everyone whom she encountered. The shadow of loss is thrown over many a page of these records. The loss of their children, Catherine and Thomas, in 1812, took out of the lives of the Wordsworths something that never returned. Friend after friend dropped from the poet's side as his own life advanced, and a few years before his death his idolised daughter, Dora Quillinan, was lost to her husband and her parents. Her husband writes to Crabb Robinson in 1848:

"You will find your old and faithful friend, the poet, pretty much as he was on your last visit. The same social cheerfulness—company cheerfulness—the same fixed despondency, uncorrected. I esteem him for both; I love him best for the latter." It is perhaps a fortunate accident that the last hundred pages of the volumes are taken up by appendices, of letters which for one reason or another have not found their proper place in the collection, and which take us back from the close to earlier and brighter scenes. But even after Dora's death Quillinan is able to write in another letter to Crabb Robinson:

"Mr. Wordsworth came to me to-day through snow and sleet, and sat for an hour in his most cheerful mood." This must have been something deeper than "company cheerfulness," after all.

PHILIP H. WICKSTEED.

NESTORIUS.*

AMONG the crowd of ancient theologians who battled about the correct definition of the Incarnation, and too often left undone the weightier matters of the law, Nestorius has some sort of claim to notice, because there is a Church still existing which bears his name. One branch of the Nestorian or Syrian Church has been situated in Southern India for fourteen centuries, and is the oldest Christian community of that country. It celebrates the seven sacraments, allows its priests to marry, appears to hold a Protestant view of the Lord's Supper, and its sacred books are written in Syriac. Apparently its members have not responded warmly to the missionary efforts of either Catholics or Protestants, but

* Nestorius and His Teaching: A Fresh Examination of the Evidence. By J. E. Bethune-Baker, B. D. (Cambridge University Press. 4s. 6d. net.)

are quite content to remain Nestorian, worshipping according to the fashion of their ancestors and imitating their simple virtues. Lately, however, the Church of England, under the guidance of its archbishops, has been attempting to establish an "entente cordiale" with the Nestorians in a manner which reminds one of its advances to the Lutheran and Greek Churches. But the question arises as to whether the Nestorians, who owe their origin to a bishop condemned as a heretic in the fifth century, are sufficiently orthodox. We gather from the book by Mr. Bethune-Baker, which lies before us, that one of his objects is to dispel any misgiving on this point, and to prove that Nestorius was adjudged a heretic under a misapprehension of his meaning. He tells us that he had already begun his work when he received a new and as yet unpublished source of information—the Syriac version (under the title of the Bazaar of Heraclides) of an account of the whole controversy written in Greek by Nestorius himself. An edition of the text with a French translation is to be published in the near future by Father V. Ermoni, of Paris. Meanwhile, a friend of our author, who is an expert Syriac scholar, has furnished him with an English translation from which he quotes abundantly. Accordingly, his book is of some importance, because it introduces a new document to English theologians. As regards Mr. Bethune-Baker's qualifications for his task, there can be no two opinions. He writes in a lucid, scholarly style, and every page reveals a close acquaintance with patristic literature, a scrupulously fair discrimination, and a power of discovering subtle differences of meaning which even a fifth-century bishop might envy. We imagine that if anyone, beyond the professed theologian, reads this book, the credit will be due rather to Mr. Bethune-Baker's enthusiasm and talent than to any interest in the subject itself.

Frankly speaking, Nestorius was not an engaging personality, nor were the endless hair-splitting controversies about the dual nature of Christ of any lasting value. Originally a monk, Nestorius was appointed Bishop of Constantinople A.D. 428, in the reign of the Emperor Theodosius. In his first sermon he showed the bent of his mind by explaining: "Give me, O Cæsar, the earth purged of heretics and I will give you in exchange the Kingdom of Heaven. Exterminate with me the heretics and with you I will exterminate the Persians." Five days later he proceeded to put into effect this novel method of bringing the Kingdom by pulling down a Church of Arian heretics and by planning the massacre of the Quartodeciman sects. Meanwhile, he attacked various heresies in his pulpit discourses to such effect that his opponents complained that "he never stopped talking." Unfortunately for Nestorius, Cyril of Alexandria, a pillar of orthodoxy with several crimes of violence to his credit, determined to suppress so vigorous a rival. Nestorius had inveighed against the use of the term *Theotokos*, Mother of God, for the Virgin Mary. Mary, in his view, was mother only of the human Jesus. In Christ there were two perfectly

distinct personalities, man and God, conjoined, but neither including the other. Cyril seized the opportunity of impeaching Nestorius as a heretic. Plotting and counter-plotting at the Emperor's Court followed, but Cyril bought bishops and courtiers wholesale, and at the Council of Ephesus, amid scenes of indescribable violence, Nestorius was deposed and sentenced to banishment. It is interesting to know that his strongest opponent, Eutyches, who upheld the doctrine of the one nature of Christ, suffered much the same fate at a later time. Even the fair fame of Cyril himself was afterwards besmirched with the suspicion of heresy. Nestorius seems to have used his leisure time in preparing an elaborate defence of his own orthodoxy, and it is this apology which we now possess in the Bazaar of Heraclides. Was Nestorius really a heretic apart from the decision of the Church? Mr. Bethune-Baker sifts every scrap of evidence with meticulous care, and threads his way with wonderful sureness through the intricate mazes of the controversy. According to his view, Nestorius was not "Nestorian," but held that precise, correct opinion upon the "essence" and "substance," the "nature" and "consubstantiality" of Christ, which constitutes orthodoxy, whatever that may mean. Whether Nestorius was an imitator of Jesus does not come into question; at any rate, he was not a heretic.

The ordinary man may be pardoned if he thinks the vast mass of writing on these subjects supremely unimportant and intolerably wearisome. Our author will not agree with him, for he considers that "a sound metaphysical theory of God and the Incarnation" is the basis of any satisfactory philosophy of life. "Nothing else matters." Our "deepest moral interests are involved." In other words, if men to-day are to live Christian lives they must hold just that precise belief in the "essence" and "substance" of Jesus which hardly any of the Church Fathers succeeded in attaining. The writer of this review has heard three clergymen expounding the Trinity from the pulpit; one was plainly a Sabellian heretic, another was verging towards Arian heresy, and the third had evolved a new and interesting form of heresy of his own. All were evidently in earnest, and no doubt blameless in their lives and conversation. Yet above all three the damnatory clauses of the Athanasian Creed extend their menace. Who is sufficient unto these things? We are afraid that plain men, who are not subtle as a Greek theologian, have neither time nor capacity for arriving at a "sound metaphysical theory of the Incarnation" before getting down to the practical realities of life and conduct. Surely simpler men than Nestorius can do their share towards introducing the Kingdom of Heaven, even if they do not share his theology or approve his methods. Nevertheless, we cannot refuse our admiration to Mr. Bethune-Baker's fine scholarship and painstaking research, and Nestorius himself, if he does not "adorn a tale," unmistakably "points a moral."

A. HERMANN THOMAS.

ARTICLES IN THE REVIEWS.

THE *Contemporary* this month opens with an article by Dr. A. R. Wallace on "The Present Position of Darwinism," urging people not to conclude too lightly that recent scientific research has superseded Darwin's theory of the origin of species. At the outset he quotes from the *INQUIRER* review of Otto's "Naturalism and Religion" (April 6, 1907), giving Dr. Otto's conclusion that Darwinism is "an unsuccessful hypothesis." This Dr. Wallace quotes as an instance of how theologians are "glad to seize upon this new weapon against what they have long considered to be their most formidable enemy." But this is hardly fair to Dr. Otto, nor does it in the least represent the attitude of the *INQUIRER* in this matter. Otto's work is based on competent scientific, as well as philosophical knowledge, and his interest is simply to arrive at the truth. The conception of evolution and descent he accepts as fully as Dr. Wallace himself; their difference is simply as to the validity of Darwin's interpretation of the facts. Bishop Montgomery writing on the Pan-Anglican Congress, finds three or four great duties brought prominently to the front, one of which is the overcoming of race prejudice, and another the giving of freer scope for the development of the Church on racial lines. Speaking of the need of maintaining the Divine sanction for morals, he recognises the only real argument as the hardest of all for the Church to apply, the practical testimony of the lives of Christians themselves. The real solution of the difficulty is to be found in a true interpretation of our actual moral experience, not in the imposing of any external standard or authority. In that experience God is most intimately present in our life. The author of "The Policy of the Pope" gives a most interesting account of "The Abbé Loisy and Modernism," recounting first his own experience of early struggle with doubt in the Roman Church many years ago. The ideal of the Modernists he appears to regard as now proved to be a vain hope by the excommunication of M. Loisy.

In the *Nineteenth Century and After* the Bishop of Burnley continues his July article on "Church Reform," giving an interesting account of the method and results of autonomy in the Irish and American Episcopal Churches, and also in Canada, Australia and South Africa, as pointing to what ought to be done in this country also. Mr. J. G. Hutchinson offers "A Workman's View of the Remedy for Unemployment," deprecating the efforts of State interference as in their ultimate result injurious to working men, and showing how immense an improvement the working classes would secure in their economic condition if they would take seriously in hand the reduction of their enormous drink bill, and also how much would be gained if the funds now spent in strike and lock-out could be devoted to the development of industry, through a more reasonable understanding between employer and employed, and a recognition of their mutual duties, and duties to the community as a whole. "Finally," he concludes, "the reforms here briefly sketched out are such as the working classes can

accomplish for themselves. And, once achieved, they would result in such an expansion of our home trade as would prove a remedy for unemployment, and render unnecessary any alteration in our fiscal policy. The concluding article is by Mrs. Humphry Ward on "The Women's Suffrage Movement," recalling an earlier protest against the movement which appeared in that review in June, 1889, and then giving the manifesto of the present National Anti-Suffrage League and her own speech in moving its adoption at the meeting on July 21 in the Westminster Palace Hotel. The speech powerfully sets forth what other great opportunities are open to women for public service, and how slow women are to avail themselves of these. It also makes the following point: "Heavy indeed is the responsibility of those who are teaching an excitable factory population that the possession of a vote will raise their wages! If this were even remotely true, would the average wage of the agricultural labourer, twenty-four years after his political enfranchisement, be still 15s. or 16s. a week? Would all that mass of low paid male labour disclosed by Mr. Rowntree's book on York, or Mr. Booth's London, still exist—if the vote could remedy it?"

The *Albany* furnishes a strong statement of the other side of this question in Mr. Harold Spender's article on "The Revolt of Woman," giving figures as to the millions of women engaged in industry in this country, with their own position to maintain, and the growing weight of their demand for an effective voice in Government; and then going on to speak of the movement in other countries, and of the franchise gained by women in Finland, New Zealand, and the Australian Commonwealth.

Mme. Savinkov concludes her painful narrative "At the Foot of the Scaffold," with relief indeed in the final escape of her son, happier in this than thousands of other Russian mothers, whose agony has had no such reprieve. Mr. Stephen Reynold's studies "From a Poor Man's House" we had thought were concluded last month, but find there was more to come, which is now actually concluded.

In the *International* there is a timely supplement to Mr. Hutchinson's article above noted, in the account of "Labour Co-partnership," by Mr. F. Maddison, M.P.

Cornhill this month has a most interesting and encouraging account of "Ruskin College: an Educational Experiment," by Mr. C. S. Buxton. The measure of its success, he says, "may be gauged from the fact that not a single working man student who has passed through the College has failed to return to his trade. It is this feature which has ensured the ready support of working men throughout the country; the humblest miner who contributes to send one of his comrades up to the College knows that the money does not go merely to the advancement of a single individual, but that the education of the individual will prove to be to the advantage of all his fellow workmen. Thus the College receives generous and ungrudging support from the Unions, the Amalgamated Society of Engineers, e.g., contributing over £300 a year either in scholarships or donations; while the Society of Railway

Servants gave £300 to the first building fund, and sends up four students every year. The students are up for 48 weeks of the year at an inclusive cost of £52. A very pleasant picture is given of the mutual service of the College (which last year had 54 students), and of its friendly relations with the more thoughtful members of the University. Its ultimate ideal, says Mr. Buxton, in conclusion, "is the fostering in England of that fellowship of which William Morris was thinking when he wrote 'Fellowship is Life, and lack of Fellowship is Death.'"

THE MAELSTROM OF MEDIOCRITY.

If it is really salutary for us to see ourselves as others see us, clearly we owe something to M. René L. Gérard for the candid way in which he has arraigned us for our dulness and mediocrity in the *Hibbert Journal* in an article entitled "Civilisation in Danger." But it cannot be said that there is much originality in his indictment, or that the remedy he suggests for the evils alluded to would be likely to strike a practical mind as particularly effective. The truth is, that M. Gérard does not go to the root of the matter, and that is why his conclusions are as unsatisfactory as his statements are, generally speaking, undeniable.

He begins by speaking of the "social levelling" that is going on, accompanied by the "gradual disappearance of the human inequalities" which used to make life a more varied and delightful experience than it is to-day. While everybody is becoming more or less educated, fewer people are really "cultured." It is no longer possible even for the plutocrat to boast of his household gods, for now in poor men's homes one can find, we are told, "almost all the articles of furniture formerly reserved for the houses of the privileged classes" (which is decidedly ambiguous, and open to question). Even our amusements are planned to attract the million, men speak and dress more or less alike, and you can no longer distinguish between the soldier and the lawyer, the peasant and the *bourgeois*, when you meet them in the street. The newspapers which we all read manufacture opinions as a matter of commercial enterprise, and give us mental food "of inferior nutritive power" which the public absorbs very much as it buys ready-made clothes. "The influence of religion," M. Gérard goes on to say, "is gradually diminishing," and men "feel obscurely that before hoping for a better existence we must adapt ourselves to that of the present." All this, as he truly points out, constitutes a serious danger from a material, intellectual, and moral point of view, to what we are pleased to call "civilisation," and to the "art and culture" on which alone, according to our critic, civilisation can be founded; and we are quite at one with him when he denounces the "utilitarian interests" and coarse desire for "monetary success" which strangle idealistic aspirations in all quarters. But we should like to point out (since apparently it has not occurred to M. Gérard) that the universal passion for wealth is only the inevitable outcome of the false economic conditions under which we are all struggling, and in a

fiercely competitive age like our own, when the good things of life are chiefly reserved for those who play their part most cunningly in the general game of "grab," it would seem strange indeed if those at the bottom of the social scale were not to the full as eager for material advantages as their brothers "at the top," who have set them an example which they have every excuse for following. One is apt to grow weary of the pessimistic outpourings of *dilettante* critics who will not face the most obvious facts of life, and it can never be borne in upon the average mind too emphatically that neither education, nor art, nor even religion, will ever do their "perfect work" until the unromantic processes of legislation have brought within reach of the masses (to whose "slow ascent" M. Gérard merely alludes *en passant*) those opportunities for advancement which will, for the first time in history, give free play to individualities too long brutalised by the sordid struggle for mere existence.

M. Gérard is probably not much concerned with the gospel of Socialism, but he gives its exponents a fruitful text to preach from in the course of some remarks on "the desire to be happy"—which is, he admits, "the strongest incentive to our activity." "Men deliberately forget," he says, omitting to mention that thousands have never thought about it at all, "that the gratification of material wants does not achieve the happiness of a being who is really civilised," and then, inconsistently enough, he reminds us that "disinterested thought is a luxury, and . . . the leisure and freedom of mind which material independence confers are almost indispensable for its cultivation." That is exactly what we wish to demonstrate! And, we would add, while thousands of our fellow-citizens live on the poverty-line, forced to concentrate their energies on the effort to out-do their neighbours in order to get enough bread to eat and raiment to put on, it is futile to advocate a "strong combination of forces in opposition to universal mediocrity" being formed even by "writers and artists" of the best type. There is a day coming in which the men of literary or artistic talent, no longer obliged, as many of them are now, to swell the ranks of the mere "pot-boilers," will undoubtedly play a great part in the up-building of the perfect state; but, at present, dull as it may seem, it is to our governments and social reformers (in spite of Tolstoy) that we must chiefly turn for salvation. They alone, in a country like ours, can break up the clods in which the seeds of "culture" are to grow, spurred to activity by the kindling in the labouring classes of a desire for effective co-operation among individual members of the community for the welfare of all, on which the faith of the future will depend. To ignore this is to deny the *practical outcome* of the dreams of "Utopists" for the best part of a century, and if it be objected that the kingdom of Heaven cannot be promoted, or men "made good" by Acts of Parliament, one can only reply that since Nature decreed that mortals should eat or starve, enactments must be enforced in order that the multitude shall be properly fed and housed

before one demands of overtaxed human beings that appreciation of art and ethics which it is ludicrous to expect from men and women suffering from the effects of grinding poverty, debasing environments, and physical—no less than mental—incapacity.

The economic problem is, indeed, the one thing which M. Gérard leaves out of his calculations when he girds at the "small intelligences" of the *bourgeoisie*, at our lack of those "great emotions" which have inspired the most renowned poets and painters in other ages, at the "interminable streets bordered by little houses built on the same model," at the commonplace people all dressed "in the same manner." It might be disputed whether, even now, when flowers are so extensively cultivated and introduced into the humblest homes, when (thanks to William Morris) we have learned to demand beauty in our cheapest chair-covers and wall-papers, when our children are, for the most part, clothed in shapely and suitable garments, often artistically embroidered by the hands of loving mothers, and when it is proposed that hedges of roses should take the place of fences in the Garden-cities which are actually being planned and built, things are quite as bad as M. Gérard would have us believe. At the same time it is clear to all sane thinkers that behind the modern welter of individual interests which have produced the astonishing spectacle of a world demoniacally possessed by the greed for money (as if wealth were an end in itself rather than the means to an end), the spirit of goodwill is sowing fertile seed in souls which are weary of the doctrine of "each man for himself." The feeling that there is "something wrong in the state of Denmark" troubles the slumber even of the prosperous, and it becomes daily more obvious that if we are to have an "aristocracy of intellect," it must be the fine and consummate flower of healthy democratic institutions.

We have only time to refer, in passing, to M. Gérard's appeal to women (in spite of their "inferiority in point of intelligence to men") to join in the glorious work of regenerating civilisation. We are more interested in the concluding paragraph of this article, in which the writer wistfully petitions for "a new dream" because "the world has become so old, and become so cramped in spirit, that the task is difficult." If by "the task" is meant the work of raising mankind from the slough of mediocrity into which they have fallen, we admit that it is difficult—but in nowise impossible. No "new dream" is required, however. The familiar one of "universal brotherhood" will last for some time yet, and its realisation will keep men and women "of the best type" busy for many years to come! Neither is the world "old." On the contrary, it is gloriously young, and the inspiration of all who are plucky enough to buckle on their swords for the Great Adventure. We are out (we who have any ideals at all) to do battle for humanity, and if proof is needed that men can still sacrifice a good deal for the causes they hold dear, M. Gérard has only to turn to Russia, where death is lightly regarded by men who deplore with him

the banality of modern civilisation, but apprehend rather more clearly than he does the direction in which the remedy for this dire evil is to be found.

LAURA ACKROYD.

THE CHILDREN'S COLUMN.

RAGWORT.

(Extract from the Parson's Diary.)

OLDPORT.

Sunday, August 2, 19—.

YOUNG Bardolph showed his usual sense and good taste this morning. As I went into the chapel to take my place in the pulpit, I found the Communion table adorned with a sumptuous golden trophy. As I am now getting on in years, and my eyesight is in consequence somewhat dim, I failed for the moment to realise what it was, and half feared that it was a heathen display of gold plate. Happily, no one in the congregation could be suspected of possessing such baubles, and, drawing nearer, I saw that it was a trophy of weeds, a rank creature of the wayside and the neglected corner and the disused gravel pit—to wit, Ragwort. Small praise would it receive from the industrious farmer, and yet were there no need for him to speak it ill, for, with true gentleness, while its part is to remind him of negligence, it does so only in the most handsome style. That's more than many of us do when we point out one another's faults. And now look at it banked up beneath the pulpit! What could be finer? It is the harvest of Bardolph's bicycle run between five and six this morning.

O, all ye flowers of the banks and waste places, bless ye the Lord; praise him and magnify him for ever!

Under the fierce August sun many a plant droops or fails to reach perfection. Not so Ragwort. I have seen it in Anglesey fringing the rough earth and stone walls and marking out the fields and roads with glowing bands, while in Wiltshire I recall an unrivalled display of its flowers. Olden folk can remember when those forty level acres bore good crops of corn, but the estate was bought by a great wine merchant who wiped out the farm and turned the land into a rabbit warren. To-day it is riddled with their burrows, but once a year it reclaims its splendour, though it can no longer yield any harvest of bread. First, green as a pasture field, if seen from a short distance, then one vast and perfect cloth of gold—forty acres of it without a break.

Ragwort belongs to the same great order of plants as the daisies and dandelions—the "compound flowers" as they are called, because every "flower" is really a combination of a great number of very small flowers; those in the centre being arranged so as to form a disc or button, and those on the outside, which are provided each with one large petal, in a ring so as to form a fringe round the button. It is this order which gives us our marigolds and chrysanthemums, our cornflowers and sunflowers, and, in another group, the thistles. But what a name is this "Ragwort" for such a flower.

The thought of it one day provoked our local poet to offer his respects to the noble plant in the following lines:—

RAGWORT IN AUGUST.

Ragwort! who's the churl that named thee?

In thy very christening shamed thee,
Spun about thy tall proud crown
A mean design to drag thee down;
None but a snuffy city tag
Could call thy crested leaf a 'rag.'

Before the east proclaims the sun,
Thou hast thy gorgeous court begun;
And when he seeks his western bed
Thou liftest still a wakeful head;
When daisy flowers have closed their cyne,
And sleep among the sleeping kine,
Each star upon the heavenly plain
Is answered by thy stars again;
By arid bank and crumbling pile
Thy blossoms from the heat beguile;
With gait erect and visage bold
A very Midas in thy gold.

Where'er the weedy wayside dreams
In dust, thy sudden glory streams;
Where men with shameful shards and tins
Do advertise their vulgar sins,
And turn the green and grassy nook
Into foul haunt of toad and spook,
Thou risest with redemptive grace
To shed thy beauty on the place.

Would'st rather lord it o'er the wilds
Of subject weeds and chamomiles,
Than sit below the imperial rose,
Or watch where haughty sunflower blows
Then prosper in thy kingdom wild!
No serf of man, the sun's own child;
Maintain, with annual diligence,
Thy floral court; of my defence
Thou hast but little need I guess,
O Regent of the wilderness!

H. M. L.

THE Co-operative Festival at the Crystal Palace, from August 19 to 22 this year, will probably be of unusual interest. To this "coming of age" celebration over forty factories in which the workers share in the profits, management, and capital, will send exhibits. Mr. D. J. Shackleton, M.P., will open the exhibition on the first day, and on the following day Mr. L. G. Chiozza Money, M.P., will read a paper on "Sweated Industries." Over 2,000 children will sing in the juvenile choir, and 34 choirs have entered for the competitions, of which Dr. W. G. McNaught is adjudicator.

A WELCOME letter from the Rev. Wilfred Harris, of Adelaide, tells of the happy settlement of his household, and friends may be glad of the address: Clwydd, York-street, North Kensington, South Australia. Mr. Harris dated his letter July 8, in mid-winter, and one morning a few weeks earlier snow had been seen on Mount Lofty, though it did not last through the afternoon. "Our winter," he says, "seems to consist principally of heavy rains, and the rain comes down until even a Boltonian acknowledges that Lancashire cannot beat Australia at raining on occasion." Of his welcome to Adelaide Mr. Harris speaks gratefully, and of his work in the church with good hope.

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LONDON, AUGUST 15, 1908.

THE LAMBETH ENCYCLICAL.

Two hundred and forty-three archbishops and bishops of the Anglican communion at home and abroad took part in the fifth Lambeth Conference, which marked the conclusion of its labours by a special service in St. Paul's Cathedral on Thursday of last week. On the previous day, August 5, the ARCHBISHOP OF CANTERBURY, on behalf of the Conference, signed an Encyclical Letter "To the faithful in CHRIST JESUS," giving a full account of the results of the Conference. This, together with the 78 resolutions arrived at, and the reports of Committees on the various subjects dealt with, on which resolutions were subsequently taken, have since been published. The Encyclical letter and the resolutions appeared in full in last Saturday's *Times*, and more or less fully in other papers, and the whole of the matter, including the reports of the Committees, has since been issued in pamphlet form (S.P.C.K., 10d.). Fifteen full days were devoted to the sittings of the Conference, with a fortnight for the Committee work intervening after the first six days of preliminary discussion.

It is a noble ideal of service that is set forth in the Encyclical, and there is much, both in the general statement and in the dealing with special questions, that we shall all do well to ponder.

The resolutions cover a large amount of ground, beginning with "Faith and Modern Thought," and ending with various points affecting the aim and efforts for Reunion. The supply and training of Clergy, Education, Foreign Missions, Prayer-Book revision, Communion, Ministries of Healing, Marriage problems, and the moral witness of the Church are all dealt with. The resolutions under this last heading we have printed in full in another column, together with the introductory passage of the letter referring to them. It will be seen that the opium traffic is dealt with, and resolution 50 is said in the letter to be aimed especially at the wrong of the liquor traffic with natives in West Africa. We naturally looked also for a strong pronouncement on the burning question of licensing reform in this country. Per-

haps there was not sufficient unanimity among the bishops, yet in another matter it is stated that a resolution was only carried by 87 votes to 84. However that may be, it was evidently deemed wiser to pass the matter over, and all we find is the following passage in the Encyclical:—

"No one can watch the life of our day without noting many gigantic forces of evil active among us, of which intemperance, impurity, and gambling are signal examples. Some of these have been the subjects of detailed treatment by earlier Conferences; others may be dealt with by those that follow. But we are persuaded that we shall not strengthen the moral witness of the Church by attempting to deal cursorily on each occasion with all even of the most important subjects. We only desire to make it evident that, if we must perforce omit many subjects of ever-pressing importance, it is not through inadvertence, or because we are not zealous to encourage those whom we address to unremitting and prayerful efforts in combating the manifold forces of evil which are working havoc in the human life around us."

On two other points the Encyclical and the resolutions are disappointing. In the matter of the "Athanasian" creed, the Conference has got no further than ordering a retranslation, which is quite futile, so far as troubled consciences in the Church are concerned. Beyond this, the way is left open for future action, "for the further consideration by the several churches of our communion of the mode of dealing with the *Quicunque Vult*"; and it is admitted that "the use or disuse of this hymn is not a term of communion," so that the several churches of the Anglican communion may decide for themselves what to do with it—as the churches in Ireland and America have already done, in the way in which the English Church is so slow to move.

And in the section on marriage problems there is no solution of the difficulty raised in the Church of England by the recent legislation concerning marriage with a deceased wife's sister. The omission is practically apologised for, on the ground that conditions are so different in the several countries represented in the Conference, that the matter had to be left for each to deal with in its own way—an admission sufficiently damaging to the extreme ecclesiastical view of the matter in this country. On the other hand, serious questions of abuse of the married state and practical denial of its sanctity are dealt with in outspoken resolutions.

To the resolution on Faith and Modern Thought we shall return, when we have had the opportunity of considering the report of the Committee on that subject. Here we will only further quote from the Encyclical some of its finest passages, in recognition of the true ideal of service. The prevailing interest of the Conference, as of the Pan-Anglican Congress which

perceded it, was in the various forms of service which the Church is called to render to the world. There was in the Conference, the letter says, "ever present the thought of the Church as ordained of God for the service of mankind." Thus the ideal of CHRIST himself is expressed, as at the very centre of the Church's character:—

"First, then, at the heart of that conception of the Church which Christ our Lord has taught us is the thought of service. For He came 'not to be ministered unto, but to minister,' and the Church is set to portray and to represent Him amongst men; to keep the vision of Him, of His work, His ways, before the eyes of men. Therefore the Church must take for its own this central note of His purpose and His mission; the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims: 'I come not to be ministered unto, but to minister'; and it must be feared that the Church's forgetfulness of this, its obscuring or effacing of this essential characteristic, has at times disastrously hindered the world from recognising the true nature and office of the Church. The power to witness to Christ depends on being like Him. Men will always learn of Christ from those whom they see living with Christ-like simplicity for their sake; the highest claim must be commended by the lowliest service."

This function of service, it is added, has been recognised with increasing clearness of recent years, and new zeal has been put into various kinds of missionary work, and has brought a deepened sense of social responsibility.

"Everywhere men and women are devoting themselves to work in those districts of our great cities where the problems and the distress of poverty still confront us with their urgent and awful claim. Women were first, and are still foremost, in the field; our generation has seen notable developments of the work of sisterhoods, deaconesses, and district nurses. It has seen the rise of 'settlements,' into which men and women bring their vigour and enthusiasm, their culture and capacity, to the service of their fellow men. Mention should also be made of efforts of another kind—guilds of social service and leagues such as the Christian Social Union. These are but some of the ways by which the spirit of service is spreading far and wide. Not all who so work may accept fully the claims of our Lord Jesus Christ; but we welcome them as witnesses to that ideal of life which the world owes to His teaching and inspiration, and which the Church, it must be admitted, has but slowly realised. Thus in the revival of missionary enterprise and in the enlargement of the sphere of social obligation we mark the advance of larger and loftier conceptions of life. In all times of transition the sense of insecurity and confusion may threaten the quietness and confidence of faith; but we are sure that now, as in past ages of unsettlement and change, the creative spirit of God is moving upon the face of the waters, and

by many signs we recognise the presence and the work of Him who taught us by love to serve one another.

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"In the Church's quickened sense of the truth that its calling cannot be fulfilled apart from the service of mankind, we see, beyond all clouds of difficulty and perplexity, the clear shining of a great hope. By the discernment of that truth the Church at once draws nearer to its Master, seeing further into the inexhaustible depths of His words and His example, and also finds itself in close instinctive sympathy with the best thoughts and aspirations in the social movements of our day. The field of service is as wide and various as the world. For wherever men are living and need help, whether the need be conscious or unconscious, thither the Church of the Christ who took upon Him the form of a servant is beckoned by the opportunity of service.

* * *

"The field of service is as diverse as the realm of Law is shown to be in Richard Hooker's great portrayal of it; and as 'the actions of men are of sundry distinct kinds,' so in sundry distinct ways the Church of Christ can serve men. In two relations men are set to realise their life, their faculties, their being: in relation to Almighty God, as bound to Him by the quickening bond of His Fatherhood, which contains in itself their creation, their redemption, their sanctification; and in relation to their fellow men, as bound to them by sacred and essential bonds of brotherhood, realised in the home, in the State, and in the Church, which is 'both a society and a society super-natural,' leading men forward in the recognition and realisation both of their relation to Almighty God and of their relation one with another. By these ways men may attain, in communion with God, in communion with their brethren, to the fulness of personality and of life; in these ways, as they move onwards or hang back, the Church may serve and help them, and it is to the better rendering of that manifold service and help that we trust the outcome of our Conference may tend."

This noble ideal of service, found utterance also, as we have already said, at the Pan-Anglican Congress. That great experience is recalled in the Encyclical: "There was no faintness of heart in facing great questions, and no narrowness of mind in dealing with them. The genuine wish to work together swept away all thoughts of partisanship and brought instead the reality of mutual understanding. Minds and hearts were lifted up on high, and as from the Mount of God men saw visions of service." If all the churches of this land could give themselves whole-heartedly to that ideal, what glorious testimony there would be to the truth of God, what happy fellowship in work for His Kingdom! It would be the end of all sectarian bitterness and little-mindedness, and there would surely be a new outpouring of the Spirit, and a harvest such as the world has not yet seen, of its rich fruits of love, joy, and peace.

PROFESSOR OTTO PFLEIDERER.

THE death of Professor Pfeleiderer four weeks ago (recorded in *THE INQUIRER* of July 25), removes from our circle of religious fellowship another beloved and trusted guide. For more than thirty years, since the English translation of his treatise on "Paulinism" in 1877, he had been known among us as a profound student of early Christianity. His visit to London in 1885 as Hibbert Lecturer brought him into personal relations with English Unitarians which he warmly cherished; and he became a familiar as well as a revered figure at our international meetings.

Born in 1839, in a village near Kannstadt, in Wurtemberg, he came from the warm-hearted Suabian race, and had a full measure of its deep devotional sentiments. From the public school he passed to the University of Tübingen in 1857. The brilliant career of Ferdinand Christian Baur was drawing to its close, but he commanded the allegiance of the young student, who might afterwards profoundly modify the results of his teacher, but could never forget the stimulus which he had received from him. Of the four most distinguished of Baur's pupils who were not diverted, like Zeller, into another field, Hilgenfeld, Holsten, H. Holtzmann, and Pfeleiderer, only the veteran Holtzmann now survives.

After four years at the University, Pfeleiderer took parish duty for a short time, combining with it excursions to North Germany, to this country, and to Scotland. For England and its political development he always maintained hearty admiration, though he could not but be conscious of the backward state of its Biblical science. It was plain, however, that the ability of the pastor would bring him back to university work, and in 1864 he returned to Tübingen to serve his apprenticeship as lecturer. The fruits of his early studies were published after four years in a very able treatise on "Religion, its Nature and its History" (2 vols.), forerunner of his larger works on the Philosophy of Religion. It was a bold and far-reaching survey. As a disciple of Baur, Pfeleiderer had naturally found his philosophical master in Hegel. But in this book he abandoned the metaphysical method, and sought his base in psychology. He approached religion from the side of human experience, and applied this key to all questions of revelation, inspiration, and redemption. With wide outlook and broad sympathy he passed in review the great historic faiths, showing that power of grouping detail and massing large varieties of facts under comprehensive philosophic conceptions, which alone can give unity to the manifold forms of religious development.

From Tübingen the young lecturer returned for a couple of years to the pulpit, as city preacher at Heilbronn, only to remove in 1870 to the great church at Jena in which Herder had preached, and thence to pass into a theological chair in the University. Five years later he made his last removal, and in 1875 migrated to Berlin, where he was to lecture for the third of a century. The capital of the new German Empire was just then entering on that great expansion which followed the conclusion of the

Franco-German war. The sympathies of the Imperial Court were with an older type of Evangelical orthodoxy, and the religious atmosphere of Berlin was somewhat hard and arid. The South-German professor might feel himself in theological isolation, but with the noble spirit of freedom in the pursuit of truth which is characteristic of German University life, there was no restraint upon his "liberty of prophesying." Year after year he laboured with untiring industry. The studies of a whole generation are reflected in the successive editions of his books. Paulinism, the philosophy and history of religion, the origins of Christianity—on all these themes he produced great treatises which he rewrote again and again. No research was exhaustive, no view was final; the appearance of undiscovered material, the unveiling of fresh sources, might at any time alter the perspective by introducing new facts. So the appearance of Weber's treatise on the Theology of the Synagogue (1880) threw new light on the ideas of Paul, and the Hibbert Lectures of 1885 modified some of the positions of the earlier "Paulinism." The second edition of the large work on "Primitive Christianity" (1902) surveyed the whole theme with wider outlook and bolder sweep than its predecessor (1887), and the latter volume of popular lectures on "Christian Origins" showed him still watchful and alert in his use of the "Mithras-Liturgy," brought to light by Dieterich. Moreover, his long studies in religious history, and especially in the analogies between ruder and more refined explanations of phases of religious experience, enabled him to treat the phenomena of the early Church with clearer insight and firmer grasp. Sometimes, indeed, he seemed only too readily to yield to the suggestiveness of some recent book or historical parallel. But this only showed how little he was biassed by preconceived opinion. All questions were still open, and all solutions liable to revision.

The strenuous labours of the teacher and writer did not, however, wholly absorb Pfeleiderer's thoughts. He was profoundly interested in the problems of the German working-classes. Their alienation from the services of religion distressed him greatly. But he was quick to notice their appreciation of higher ethical ideals. When he visited England in 1885 he described with enthusiasm the arrangements by which great plays to be performed on Sundays in the theatres were made the subject of lecture and study in large meetings of the artisans of Berlin, where whole families could gain knowledge and culture and enjoyment together. Nothing pleased him more, during the winter visit to Edinburgh as Gifford Lecturer in 1894, than a request from some of the working-men in the city that he would repeat some of his lectures at an evening hour when they could attend. The large number who assembled, and the eagerness with which they followed his expositions, impressed him greatly; there was no such desire among his own people. On the other hand, another manifestation of the Scotch temper amused him greatly. During the weeks of his stay, "Auld Reekie" was afflicted with

deluges of rain, and the explanation ran round among the "unco guid" that this was a dispensation of Heaven's anger at the presence of so unorthodox a teacher. And yet, when he came to Oxford, and lectured at Manchester College on his way south, Prof. Max Müller found his style too "pietistic."

Many elements of thought and feeling were thus combined in his work. From the Hegelianism of his youth he derived the view of the "Divine Immanence" which pervades his philosophical conceptions, and the "soft determinism" (to use Prof. James's witty designation) which made him refuse to argue with Prof. Upton about the freedom of the will. But his historical studies made him realise the enormous significance of personality in religion. On this he laid special emphasis in the discourse which he sent to the first meeting of the International Council in 1901, where he dwelt on the vital power of Christianity, exemplified in Jesus, to moralise politics and the social order. To this ideal he was always faithful. For its sake he was ready to pass out of the ordinary limits of German State Protestantism, to co-operate with brethren of common purposes in other lands. He spared no personal labour for the cause. We greeted him at Amsterdam and Geneva; he was among the most honoured of the foreign guests at Boston. He believed in free speech, in the interchange of thought, in open discussion transcending the barriers of ecclesiastical communion, of language or race. During the long tenure of his chair in Berlin, he saw others advancing where he had been a pioneer. The loneliness of an earlier day troubled him no more. Hundreds and thousands of students had passed through his lecture-room: to how many had he not been the revered teacher and guide. But he made no claims, and assumed no dignity of leadership. He remained modest, lowly-minded, genial, to the last, generous in his recognition of others, the self-forgetting servant of Truth. He saw in the soul within and in life around the abundant indications of "the progressive development and perfection of the human personality." Happy was it for him that the Angel of Death called to him swiftly, without long decline or protracted suffering. May we not translate his message to our friend in the ancient words, "Come up hither, and I will show thee what shall be hereafter." J. E. C.

MORAL WITNESS OF THE CHURCH.

AMONG the questions dealt with by the Lambeth Conference, to which we have referred in our leading article this week, those affecting the moral and social welfare of the people are of the first importance, and we give here in full the passage from the Encyclical Letter, issued by the Archbishop of Canterbury on behalf of the Conference, introducing the reference to these subjects, and also the resolutions arrived at. The Conference altogether arrived at 78 resolutions; these it will be seen are numbered from 44 to 53.

From the Encyclical Letter.

"By the power of the truth which it carries and declares, the Church is constantly

serving the cause of true progress. But it has a further duty to be watchfully responsive to the opportunities of service which the movements of civil society provide. The democratic movement of our century presents one of these opportunities. Underlying it are ideals of brotherhood, liberty, and mutual justice and help. In those ideals we recognise the working of our Lord's teaching as to the inestimable value of every human being in the sight of God, and His special thought for the weak and the oppressed. These are practical truths proclaimed by the ancient Prophets and enforced by our Lord with all the perfectness of His teaching and His life. We call upon the Church to consider how far and wherein it has departed from these truths. In so far as the democratic and industrial movement is animated by them and strives to procure for all, especially for the weaker, just treatment, and a real opportunity of living a true human life, we appeal to all Christians to co-operate actively with it. Only so can they hope to commend to the movement the Spirit of our Lord Jesus Christ, which is at once its true stimulus and its true corrective. Only so can they win for Him that allegiance which is the constant and enduring security for the hopes and progress of human society."

The Resolutions.

44. The Conference recognises the ideals of brotherhood which underlie the democratic movement of this century; and, remembering our Master's example in proclaiming the inestimable value of every human being in the sight of God, calls upon the Church to show sympathy with the movement, in so far as it strives to procure for all just treatment and a real opportunity of living a true human life, and by its sympathy to commend to the movement the spirit of our Lord Jesus Christ, in whom all the hopes of human society are bound up.

45. The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church, both for the clergy and the laity.

46. The ministry of the laity requires to be more widely recognised, side by side with the ministry of the clergy, in the work, the administration, and the discipline of the church.

47. A committee or organisation for social service should be part of the equipment of every diocese, and, as far as practicable, of every parish.

48. The Church should teach that the Christian, who is an owner of property, should recognise the governing principle that, like all our gifts, our powers, and our time, property is a trust held for the benefit of the community, and its right use should be insisted upon as a religious duty.

49. The Conference urges upon members of the Church practical recognition of the moral responsibility involved in their investments. This moral responsibility extends to—

(a) The character and general social effect of any business or enterprise in which their money is invested;

(b) The treatment of the persons employed in that business or enterprise;

(c) The due observance of the requirements of the law relating thereto;

(d) The payment of a just wage to those who are employed therein.

50. The Conference holds that it is the duty of the Church to press upon Governments the wrong of sanctioning for the sake of revenue any forms of trade which involve the degradation or hinder the moral and physical progress of the races and peoples under their rule or influence.

51. The Conference, regarding the non-medicinal use of opium as a grave physical and moral evil, welcomes all well-considered efforts to abate such use, particularly those of the Government and people of China, and also the proposal of the Government of the United States to arrange an International Commission on Opium. It thankfully recognises the progressive reduction by the Indian Government of the area of poppy cultivation, but still appeals for all possible insistence on the affirmation of the House of Commons that the Indian opium traffic with China is morally indefensible. It urges a stringent dealing with the opium vice in British settlements, along with due precautions against the introduction of narcotic substitutes for opium. Finally, it calls upon all Christian people to pray for the effectual repression of the opium evil.

52. The Conference, while frankly acknowledging the moral gains sometimes won by war, rejoices in the growth of higher ethical perceptions which is evidenced by the increasing willingness to settle difficulties among nations by peaceful methods; it records, therefore, its deep appreciation of the services rendered by the Conferences at The Hague, its thankfulness for the practical work achieved, and for the principles of international responsibility acknowledged by the delegates; and, finally, realising the dangers inseparable from national and commercial progress, it urges earnestly upon all Christian peoples the duty of allaying race-prejudice, of reducing by peaceful arrangements the conflict of trade interests, and of promoting among all races the spirit of brotherly co-operation for the good of all mankind.

53. The Conference desires to call attention to the evidence supplied from every part of Christendom as to the grave perils arising from the increasing disregard of the religious duties and privileges which are attached to a due observance, both on the social and spiritual sides, of the Christian Sunday. In consequence of this, the Conference records its solemn conviction that strong and co-ordinated action is urgently demanded, with a view to educating the public conscience and forming a higher sense of individual responsibility alike on the religious and humanitarian aspects of the question.

The Conference further in pursuance of the resolutions passed upon this subject in former Conferences, calls upon Christian people to promote by all means in their power the better observance of the Lord's Day, both on land and sea, for the worship of God and for the spiritual, mental, and physical health of man.

THERE is no such flatterer as a man's self.
—Bacon.

THEOLOGY AND THE CHILD.*

BY THE REV. J. WORSLEY AUSTIN, M.A.

I.

THERE is only one story of the childhood of Jesus told in the canonical gospels, and we all know it well. "His parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning the boy Jesus tarried behind in Jerusalem; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintances, and when they found him not they returned to Jerusalem seeking for him. And it came to pass after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." That is the one picture—Jesus at twelve years of age asking questions. That is the centre of the story—the circumstances have doubtless been touched by imagination. What a very natural fact lies thus at the centre—a boy beginning to think about things and collecting information.

I take that as one of the chief characteristics of childhood, varying greatly, of course, tending in various directions according to the type of mind—the instinct for information. It shows itself long before twelve years of age. Long before that, the child of average intelligence will propound questions that will baffle the Royal Society itself. "Why does a cat mew and not bark?" "Why does a cock crow and not cackle?" "Why was I not some one else?" "Why didn't I have curly hair?" Who of us has not been puzzled, and sometimes even exasperated, by the persistent flow of well-nigh unanswerable questions from the lips of the fast-growing child. A human being is, to begin with, by nature a free inquirer. The child's propounding of questions, sometimes deep, sometimes silly, is the evidence of a developing faculty, than which there is none greater in the catalogue of human powers. We find thus, in its beginning, that hunger and thirst after truth which is the basis of all achievement, all human advance whatsoever.

The age at which a child begins to seek information on those great questions with which Religion is directly concerned varies with circumstances, training, and innate ability. But sooner or later, I believe, most children pass through a phase of interest and wonder which has to do with these deeper things. They feel the touch of Life's mystery, though generally the world with its concrete interests soon sweeps in, and those early promptings of thought never return again with much force. Only under exceptional conditions as things are now, can the truly philosophic mind be preserved and nourished—the mind that throughout life reveals a growing love of Truth, and the unbroken development of these faculties through which Truth is attained. This opens out a very large subject for consideration, and this morning I cannot pretend to do more than give you a few thoughts on certain aspects of it

which concern us in our Sunday School work.

As Sunday School workers our endeavour is to do what we can in the way of the moral training of the young. That, no one questions. Now the point at which I would begin is this—that the moral life is bound up with the desire and search for Truth in each individual, and that therefore a part of the aim of every Sunday School teacher should be to stimulate and nourish this impulse towards Truth, and to satisfy it as far as lies in his power. About many things, the growing soul under his care is going to gather up information. It is a part of his duty to quicken interest, to encourage thought, to stimulate desire for information about the deeper things of life, and to help him to lay the bases at least of a living, fruitful faith.

Now, I believe this aspect of our work is taken less seriously than any; it is most neglected, and the consequence is that many a young soul passes through our schools, and begins the sterner battle of life more badly equipped in certain ways than it might be. A further consequence is that no interest is built up in the Church and all it stands for, and consequently numbers continually drift who ought to fill our empty benches, and add to the size of our congregations.

In conservative and orthodox circles this matter is always held to be of prime importance. The way in which it is met I shall have to discuss later. But one should note that no Roman Catholic child is allowed to grow up without some attempt being made to meet his need as a Truth-seeking being. He is equipped with some knowledge of the essentials of Roman Catholic theology, and also with knowledge of the way in which the Roman Catholic position may be defended. The same holds true of the Church of England. And how often has it been noticed that when the young from our own favoured circles come out into the world and rub shoulders with the agnostic on one side, or the orthodox on the other, and cross swords a little over faiths and practices, they scarcely know what their own cause is, much less in what way it is to be championed. Even those who for various reasons enter into some sort of church connection after leaving school often have for years but the haziest notion as to where they are standing, or why they support the position they do.

Now I think the unsatisfactory condition we are in in this respect is due to a widespread misinterpretation of what I may peak of as the fundamental principle of our church life. We stand for individual liberty, for the principle of free inquiry, and for a unity of the spirit that may obtain amongst the greatest diversity of opinions and beliefs. We consequently have no authoritative church creed. We stand not for subscription, but for non-subscription. And it is this, sound as it is in itself, that through misinterpretation breeds a carelessness about opinions and beliefs that proves at last disastrous to our general life. We bunch all convictions together under the term theology, and are never tired of showing that theology is not religion. We profess an interest in deeds not doctrine. We proclaim that it is character that matters, not creed. And thus, one side of the soul's life from childhood up is

more or less neglected. And it comes about that theology is not without honour, save in what ought to be her own land and among her own people.

Now when anyone begins to discern that somehow or other there is something wrong here—when a Sunday School teacher begins to see that if he is true to his work he must help his scholars to the formation of convictions as well as in other matters—he usually assumes there is only one method by which any good can be done. It is the old method of trying to instil ready-made doctrines—a ready-made system into the child's mind. Just as the Roman Catholic instils his Roman Catholicism, as the Anglican his Anglicanism, so he must try to pour in as much as he knows of the elements of Unitarianism.

When followed up properly, I do not doubt the teaching of cut and dried answers to fundamental religious questions has its appropriate results. It produces a type of believer. It nourishes champions and adherents to a system or a creed, and helps to propagate and perpetuate that system or creed in the world. But it is an expensive method. It can only do this at great cost. It can only do this at the cost of stunting and crippling thought. The catechetical method is a method by which the child is gradually converted from a free inquirer into a more or less prejudiced partizan of stereotyped dogma. For a catechism of its nature is authoritative, or it is nothing. And the undermining of the pure Truth-seeking impulse, always begins by imbibing someone else's opinions and thoughts as authoritative, thus setting us free from the task of forming our own.

At the very threshold of the question of method in religious teaching thus stands the question of the ideal or end for which you would make. Is it your object to raise up adherents of a particular system, or is it your object to raise up thinkers? Are you anxious to supply the young with a particular belief, or are you anxious to help them to think without prejudice, and form their own convictions in the pure spirit of Truth? Now this catechetical method is the old-established method of Christianity. We can trace it back certainly as far as the second half of the second century. "The dawn of the Reformation again witnessed a great revival of the work of the catechist. All the great reformers recognised its importance; the two catechisms of Luther, the Genevan catechism, the Heidelberg catechism, the catechism of Zurich, and the Anglican catechism, are landmarks of the Reformation." Then later in England we got the longer and shorter catechisms of the Westminster Assembly.

The method is characteristic of Roman Catholic and Protestant alike. And thus is revealed what has hitherto been the great object of Christians of all classes. It has been first and foremost to manufacture believers of a particular pattern. It has been to raise up adherents of a particular system. And the ideal of the particular truth lover and seeker, the ideal of the man who has thought his way out to his own convictions freely, has, save here and there, been in the background throughout Christian History. As a mere summary of an individual, or a society's beliefs, a catechism does no harm. It may be useful as

* From an Address given at the Summer Session for Sunday School Teachers at Manchester College, Oxford, July 16.

a text-book in a class. But directly it begins to be looked upon as an authoritative manual, and its ready-made answers learnt off and accepted as an easy way of getting out of the task of thinking for oneself and shaping one's own answers, the danger begins to creep in.

But now, what is the ideal to which we press in our own Church life? I take it that with all their faults and weaknesses, this little group of churches to which you and I belong is distinguished by this—that we have broken away from the whole conception of authoritative beliefs, and however strongly or weakly we may as individuals, or as a denomination, hold to particular convictions, our ideal is a freely thinking mind building up its own personal faith, and whatever that faith may be, having the right to come into free fellowship with other Truth-seekers in the Church of the living God. Necessarily, we wish to propagate our own views, but we wish to propagate them simply by the appeal of one free mind to another, and any method of instilling them as mere dicta of a superior authority is hostile to our fundamental principle and aim. And this means, then, that the old catechetical method is no longer for us. We have passed beyond it. But we have as yet learnt no new method, and, indeed, hardly know how to look for one. And this is another reason of our slackness in the matter of religious instruction. More or less unconsciously we have outgrown the whole Christian endeavour in this respect, and we have no new settled endeavour in its place. The work of helping the young to build up living, personal religious convictions presses upon us still. But how to do it without falling into the old method of simply indoctrinating the children with our own ideas, and thus thinking for them instead of teaching them to think for themselves, is the problem we have not solved. Now that problem is of such tremendous import, that with its solution, nothing short of a new era will be opened in the history of the development of Christianity.

I would briefly notice here a peculiar development to which our situation has given rise. It is what is sometimes known as the open-mind theory, or as I prefer to call it, the vacant-mind theory. There are people who, having reached the perception that the growing soul ought not to be biassed in any particular theological direction, immediately jump to the conclusion that the best thing to do is to refrain from this kind of teaching altogether. "Let it find Truth by itself—let it adjust itself to its universe without our interference—let the mind be left open"—that is the plea. It has an attractive ring, but unfortunately, it is a plea for what will not work in an unideal world. I mean that a child very early reaches the point when, if you do not teach him, some one else will. As long as you keep him under your eye and prevent all outside interference, he is no doubt tolerably safe. But how long can you do that? How long will it be before outside influences, theological as well as other, borne to him along the most varied channels, begin to touch him and mould? Taught he is going to be, and the question is how, and by whom?

Then again, the vacant mind theory is, I think, based on an over-estimation of individual power. In every other matter

it is admitted that the growing mind needs help—it needs to profit by the experience and thought of those older and wiser. It needs information far beyond what it can directly glean for itself. And above all it needs guidance in the art of handling information, in right thinking. If this be true in the case of subjects which we call comprehensively "secular," it is doubly true as regards religion. If so much teaching and training and guiding is necessary to turn out a fairly good physicist or mathematician, how can one imagine that by leaving the mind simply to its own devices, the best results will be obtained in religion. The fact is, at least my experience leads me to believe this true, that the results in a mind thus left solitary are nearly always very meagre and very misty, until suddenly some teacher comes on the scene. He may be an Agnostic, Secularist, Spiritualist, Catholic, or Unitarian, or any other—but it is then, when some sort of guidance has been found, some leading has been given, that ideas are quickly formed, positive convictions begin to gain hold on the soul, and a religious or non-religious outlook of some kind, for good or ill, is gained.

And thus the vacant-mind, sometimes called the open-mind theory, really defeats its own end. The way to keep the mind really open is not by keeping it vacant. It is by helping it in every way to exercise its natural powers, and by guiding it in the exercise of those powers to natural and rational conclusions. It is when this is not done, and because it is then empty, that it becomes the ready receptacle into which some dextrous champion of a theory sooner or later will pour his own ideas. There is thus no solution of our difficulty along the line of *laissez faire*. Teaching is essential, in some way, it is indeed a pressing duty. And our great task in outgrowing one method and one ideal of religious teaching is to discover and perfect some other method of training the young in the exercise of their faculties and helping them to attain convictions which are something more than mere reflections of those of the teacher.

And now I would point out that we have ever before us a great example of a new higher method of teaching, not, indeed, as applied to Sunday schools, but as applied to the training of ministers of religion. That example is here in this college, within whose spacious walls we are holding these meetings. Manchester College, we have all read over and over again, has a fundamental principle. It exists to freely impart theological knowledge without insistence on the adoption of any particular theological convictions. It stands for a distinct educational ideal as applied to religion. It stands, I believe, for the only ideal that will at length commend itself to the higher thought and moral feeling of men. Here year after year the work goes forward of teaching without prejudicing, informing and guiding without undue pressure or bias. The religious interest is treated as an absolutely vital interest; it is stimulated, nourished, trained, and on the fruits of this the life of our little group of churches to no small extent depends.

And what I feel is that this same prin-

ciple ought to be capable of expression not simply here in an academic circle, but anywhere in the training of the young, that it ought to be capable of application, a real, living, fruitful application to our Sunday schools.

(To be concluded.)

THE UNITARIAN VAN MISSION.

A WEEK OF GREAT MEETINGS.

THERE have been several surprising facts in regard to the attendances at our meetings during the season. In separate weeks the four vans have five times accounted for over 10,000 people, and the lowest aggregate was that of last week, when the figures came nearly as low as 6,000. There was one glorious week in June when the Welsh van did better than that itself, and the four vans together just passed 13,000. That was our high-water mark, and it didn't seem likely that we should see a repetition of the figures. When August comes in, too, it is natural to expect a big falling off in attendances owing to the holidays. Last week showed a falling off of a third of our usual attendance, and was in accordance with expectation. It is, therefore, as gratifying as it is surprising that this week's returns should exceed everything hitherto recorded. And, best of all, the large figure of 15,245 is not attributable to some exceptional success of one van alone. Each district has contributed a very satisfactory proportion to the result, so that, while on the occasion in June one van accounted for nearly half of the total, the highest single contribution this week is responsible for less than a third of the gross attendance. Scotland and London have done better than in any other week of the season; but, while the Welsh and Midland figures are good, both vans have several times sent in better figures. The total for the season has now passed 126,000, which is 4,000 more than the total for last year, so that the remaining eight weeks of the season will rank as the margin of success over and above 1907.

A writer in the *Christian World* recently discussing the usefulness of preaching in the open air, finished an interesting article by stating that what was really wanted was more fresh air in the preaching. His whole implication, however, was that the out-of-doors advocacy of religion was bound to have the desired effect upon the preaching in the church; and he spoke of the wide extension of open air propaganda in recent days with manifest approval. The Bishop of Manchester conducts a great open-air mission on Blackpool sands, the Bishop of Sodor and Man preaches on Douglas Head, the Evangelical Free Church Council holds united services in the open in scores of places, the political parties have followed the example of the Socialists in meeting the people in the streets and squares of cities and towns. The Church Army, the Salvation Army, the Wesleyans, United Methodists, Baptists, and other religious organisations have vans on the road, as well as the Socialists, Tariff Reformers, Suffragettes, Peace Advocates, and others. Some of these efforts are avowedly for the purpose of adding members to their particular camps, and all of them are presumably inspired

also by the hope that the faith that is in them will be promoted by the preaching of the word as they understand it. But a large share of the work is undertaken without any hope of direct reward, and from the conviction that indoor methods are not sufficient to accomplish all the good of which these agencies are capable. The Unitarian vans were sent out to take their share in this work, quite irrespective of any consideration as to how many new members they might bring into our churches. Religion wants to seek and to save the lost, and the indifferent as well, and no church would be likely to admit that its message was only for those who could pay for it. Even if there were no likelihood of any financial and numerical gain to the "church," the desire to get the truth home to those who neglect it would still hold place in our affections. These missions, then, have to be judged very largely by the character of the audiences which can be attracted, and by the manner in which attention can be held. If the audience is composed of people, many of whom would not be able to pay for membership in a church, and who certainly do not come into the churches, that is a fair mark of success, if the movement is really disinterested. And the experience of the missionaries with the Unitarian vans is, that almost invariably their audiences compare more than favourably with others. Indeed, when it is remembered that very frequently those present have no prior acquaintance with our work, whereas it often happens that other audiences are largely composed of the members of the churches promoting the meetings, there seems every reason for the belief that scarcely any other religious agency so thoroughly succeeds in gaining the ear of the crowds, who from one cause or another, are out of touch with churches and their ideals. But four vans cannot be everywhere, and it seems as though the time were full for some of the churches taking advantage of the experience which has been gained, and starting open-air work for themselves. So many inquiries reach us as to whether the vans can possibly be sent to every point of the compass, where they are apparently wanted, that there is evidently the disposition, if not the means available, for such work. All we can say is: Why wait for a van? If the missionary and his vanner have to leave their "wagon" at times, and try a meeting with a chair for platform, without any choir or helpers, and can make a success of the meeting under those conditions, it would look as though any church, with the assistance of its choir, could certainly do as well. As a matter of fact, it has been done this summer—is being done at this moment; and it could be undertaken in many places with every prospect of benefit for the church that had the courage to make the effort. There was some talk a while ago of choirs giving street concerts in the neglected parts of towns, and this is a piece of work also which could be undertaken with wonderful results for good both to those who listened, and to that church which loved the brother man enough to sing for him. There are certain advantages, too, of local knowledge which the churches have over van missionaries, and if a church wants new members and can get them by this means, well and good.

In any case, it is too late to stand and wait. Very few folk join any church without being invited, and the readiest method of giving an invitation is by carrying it yourself.

LONDON DISTRICT (Lay-missioner, Mr. H. K. BROADHEAD).—Large numbers of people were about at Ealing in the neighbourhood of the van on Bank Holiday, but they were in no mind for the Unitarian meeting, and Rev. W. T. Bushrod seldom had more than a score of folk to listen to his address. The effort to find a better pitch proving futile, the Mission moved on to Hanwell on the Tuesday. Here the conditions proved to be in our favour. Large crowds assembled each night, and were waiting before the time announced for the meetings. Mr. Bushrod remained for two evenings, and writes that the site was excellent, and the meetings an inspiration. The audience was a mixed one, with a majority of broad religious thinkers. Orthodoxy was at a discount, and a young Methodist who tried to turn the flank of the meeting found no sympathy from the crowd. The missionary, in mentioning some trouble created by a drunken man, whom the police came to remove, but who was allowed to remain, on the assurance of the missionary that he could deal with the obstruction, says, "I feel we owe a debt of gratitude to the Metropolitan police for their courtesy and fair-mindedness, qualities which provincial forces might well emulate." The most striking fact of my week's experience was the number of broad religious thinkers who attended our meetings. Several men not associated with any church assured me that their views were those which were being expounded by the Mission. But the difficulty is to fix them to a worshipping community. I feel sure we are doing a much-needed work which is bound to have far-reaching results." Rev. J. M. Whiteman joined the van on the Thursday, and the meetings continued to grow. On Sunday they reached their highest point, when 800 people were present. On Saturday evening Mr. Whiteman was unable to be present, but as several hundreds of people had assembled Mr. Broadhead took the meeting, having the assistance of Mr. Clayden in the chair. The Hanwell meetings have been the largest which have so far been held by the London Mission, and are a pleasant set-off to the report presented last week. This week end the van is at Southall and the Mission opens at Uxbridge on the 20th.

MIDLAND DISTRICT (Lay missionary, Mr. B. TALBOT).—A short engagement at Brierley Hill opened on Bank Holiday and closed on the Wednesday night. It was soon found that the people would not come on to the Fair Ground, and accordingly the van was taken each night into one of the side streets, where good meetings were held, although the attendances were small. Rev. J. Ellis writes in appreciation of the help which was given him at the Lye by Rev. I. Wrigley and his people, and mentions that visitors were present from Stourbridge and Cradley. The meetings at both places visited were not large, but a good impression was produced, and the results were satisfactory. "The experience of a third season still further strengthens my conviction that the Mission deserves the enthusiastic support of our churches generally." The friends of the church at Dudley

regretted that the van was due to visit that town in the height of the holiday season, and were consequently unable to render the assistance which under more favourable circumstances might have been possible. Unfortunately, the days have to be filled up, and places taken as they come. With the help of Rev. W. G. Topping and the choir of Oldbury, with Mrs. Topping at the harmonium, it was decided to go on with the meetings. Some of the Dudley members also came forward, and did all in their power to make the meetings a success, with the result that one of the best missions of the Midland District was held in the place. So successful, indeed, were the gatherings, that the missionary, Rev. H. F. Short, announced to a thousand people on the Sunday night that if possible the van should return for an evening or two this week. Two other meetings were being held in the Market Place at the same time. Mr. Short sends an encouraging report, and mentions the hospitality of Councillor Theedam and Mr. Green of the Dudley congregation; also that Miss Theedam assisted with the music, and that helpers were present from Wolverhampton as well as from Oldbury. There have been many inquiries and much literature has been circulated. Meetings have since been held at Gornal, and Wolverhampton will be reached on the 20th.

N.B.—This Van will not be at Tipton and Bilston as previously arranged, but until Sunday meetings will be held near the Post-office, Gornal Wood, near Dudley, and on Monday, Tuesday, and Wednesday next in the Bull Ring, Sedgley, near Dudley.

SOUTH WALES DISTRICT. (Lay missionary, Mr. A. BARNES).—The inactivity at Neath on Sunday the 2nd inst. lasted over Bank Holiday but on the Tuesday and Wednesday big meetings were held without any police interference. An interview with the Mayor was probably responsible for this better state of things. Rev. D. G. Rees concluded his mission with a meeting of 900, and the report tells of an interested and sympathetic hearing. As we anticipated, there have been fine meetings at Aberdare. Rev. W. Griffiths was missionary, and the ministers at Aberdare—the venerable Rev. R. J. Jones and Rev. M. Evans—presided at the services and took portions of the meetings. Mr. W. Davies also took part one evening. The addresses were chiefly delivered in Welsh, although as a large English speaking element was present the main heads of the discourse were emphasised in both tongues. On Sunday afternoon a special service was held in the chapel, Dr. Griffiths conducting the devotions and Mr. Barnes delivering an address upon the Van Mission. The local friends rendered much assistance, and the efforts of the visiting missionary were greatly appreciated. Friends came from long distances to attend the meetings, and there was much enthusiasm. Other meetings have been held at Aberaman, and the van is now at Mountain Ash, where there are many folk who are supposed to be in sympathy with our views. Next week the Mission opens at Treorchy, where the New Theology has made some stir, and a movement been started which is in very friendly relations with the local Unitarian congregation.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Ealing, August 3, attendance 25; Hanwell, August 4 to 9, six meetings, attendance 3,800.

MIDLAND DISTRICT.—Brierley Hill, August 3 to 5, three meetings, attendance 220; Dudley, August 6 to 9, four meetings, attendance 2,250.

SCOTLAND.—Grangemouth, August 3, attendance 500; Stenhousemuir, August 4 to 9, six meetings, attendance 4,400.

SOUTH WALES.—Neath, August 4 and 5, two meetings, attendance 1,350; Aberdare, August 6 to 9, four meetings, attendance 2,700.

TOTALS.—August 3 to 9, twenty-seven meetings, attendance 15,245; average, 564.

The Agent wishes to acknowledge, with thanks, from "W.W.," £1.

THOS. P. SPEDDING.

SCOTTISH VAN.—On Monday, August 3, I held my last meeting at Grangemouth, and had fully 500 people present. My subject was, "The Agnostic and his Difficulties." I am now at Stenhousemuir and am having splendid meetings. I came here on Tuesday, August 4, and had an audience of 400. On Wednesday I had 500, on Thursday 1,000. Then a difficulty arose. While I was lecturing, I had no trouble in keeping a clear roadway, as the people could hear me though they stood some distance from the van; but immediately the questions began the people closed round the van, and the roadway was blocked. Moreover, after the meeting large crowds stood about the streets discussing the lecture. On Friday evening at 7.30 the police sent to the van to say, as my meetings were so large, they could not permit me to hold them at the cross any longer. I must meet on the Tryst Ground. I never quarrel with the police, they are my best friends, so I immediately did my best to notify the people of the change of place and the reason. That evening I had an audience of 1,200. On Saturday night I had 500, and on Sunday night 600. Stenhousemuir is only a small place, and I was doubtful as to the advisability of coming here, but I am glad I came. There is a small Universalist church in the village, the only one in Scotland. There is no minister, and the congregation numbers about 30. I have preached at the church three Sundays, and each time have had a congregation of 80. I am preaching there next Sunday. I believe the enthusiasm of those few people has largely helped to make my meetings in this place so successful.

E. T. RUSSELL.

AN anxious correspondent is afraid that some innocent reader may have been led to take seriously the advertisement of "A Literary Curiosity" which appeared in last week's INQUIRER. The advertiser quotes from the *Encyclopædia Britannica* that Eusebius regarded the letter in question as genuine, but does not add a further sentence from the same authority, to the effect that the letter is, of course, an old forgery.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

London: Rhyl-street Domestic Mission (Appointment).—The Rev. W. H. Rose, of Walthamstow, has accepted the unanimous invitation of the Domestic Mission Committee to become the missionary at Rhyl-street in succession to Dr. Read, and hopes to enter upon his new duties in October.

Gateshead (Appointment).—The Rev. William Wilson, formerly of Rhyl-street Mission, London, and of Kilmarnock, and recently a special student for two years at Manchester College, Oxford, has accepted a cordial and unanimous invitation to the pastorate of Unity Church, and will begin his ministry there on September 6.

OTHERS may love Christ for mysterious attributes; I love him for the rectitude of his soul and his life. I love him for that benevolence which went through Judea, instructing the ignorant, healing the sick, giving sight to the blind. I love him for that universal charity which comprehended the despised publican, the hated Samaritan, the benighted heathen, and sought to bring a world to God and to happiness. I love him for that gentle, mild forbearing spirit, which no insult, outrage, injury could overpower; and which desired as earnestly the repentance and happiness of its foes as the happiness of its friends. I love him for the spirit of magnanimity, constancy, and fearless rectitude with which, amidst peril and opposition, he devoted himself to the work which God gave him to do. I love him for the wise and enlightened zeal with which he espoused the true, the spiritual interests of mankind, and through which he lived and died to redeem them from every sin, to frame them after his own godlike virtue. I love him, I have said, for his moral excellence; I know nothing else to love. I know nothing so glorious in the Creator or His creatures. This is the greatest gift which God bestows, the greatest to be derived from His son.—Channing.

LET us rejoice that we are poor,
And have no gold to keep;
We do not need to bar the door
Ere we can go to sleep.

Robert Leighton.

God's Spirit falls on me as dew-drops on a rose,

If I but like a rose my heart to him unclose.

Angelus Silesius.

I CALL that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognises in all human beings the image of God and the rights of His children, which delights in virtue and sympathises with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.—Channing.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 16.

LONDON.

Acton, Creffield-road, 11.15, Mr. W. PIGGOTT, and 7, Mr. T. J. HOOPER.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 6.30, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road. Closed until September 6.
Croydon, Free Christian Church, Wellesley-road. Services suspended during August.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate. Closed for alterations until August 30.
Forest Gate, corner of Dunbar-road, Upton-lane. Closed for cleaning.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. E. LATHAM.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, The Cleveland Hall, Cleveland Road, 7, Rev. T. E. M. EDWARDS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W. No morning service during August; 7, Mr. ARMYTAGE BAKEWELL.
Kilburn, Quex-road, 11, AMHEEST D. TYSEN; 7, P. D. BLAKE.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. GEORGE CARTER.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS. No evening service.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON 6.30, Mr. W. PIGGOTT.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 Rev. FELIX TAYLOR, B.A. No Evening Service.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15, Mr. ION PRITCHARD. No evening service during August.
Stratford Unitarian Church, 11 Mr. W. J. NOEL; 6.30, Mr. R. W. PETTINGER.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall. Closed until August 30.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

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SUGAR TAX.

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ABERYSTWTH, New Street Meeting House, 11 and 6.30, JOHN WILLIAM BROWN.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. W. R. SHANKS, of Holbeck.
 BEDFORD, 2.30 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill, 11 and 6.30, Rev. JOSEPH WOOD.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars. No Service during August.
 CHESTER, Matthew Henry's Chapel. Closed for alterations.
 DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HARROGATE, Dawson's Rooms, St. Mary's Walk, 6.30, Rev. A. H. DOLPHIN. "Humanitarianism and Universal Religion."
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. C. ALLEN, late of Roxbury, U.S.A.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTWELL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

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SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. G. A. PAYNE.
 TOBQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road. Closed during August.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, Bowness Institute, North Terrace, 11, Rev. DOUGLAS WALMSLEY, B.A.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTHS.

HALL.—On August 8, at 30, Reservoir-road, Prenton, Birkenhead, the wife of Arthur W. Hall, of a son.

TAYLOR.—On August 6, at Morelands, Heaton, Bolton, to Mr. and Mrs. J. Percy Taylor, a daughter.

MARRIAGE.

BEALE—SMITH.—On August 7, at the Church of the Messiah, Birmingham, by the Rev. J. Worsley Austin, Edmund Phipson, younger son of Charles G. Beale, of Maple Bank, Edgbaston, to Annie Lucy, younger daughter of William Arthur Smith, of 154, Hagley-road, Edgbaston.

DEATHS.

ATKINS.—On August 5, at The Hall, Hinckley, John Atkins, J.P., aged 79 years.

GASKELL.—On August 7, at 5, The Grove, Highgate, Janet Beatrice Gaskell, aged 19, youngest daughter of Roger Gaskell.

GREAVES.—Margaret Ryder Wilde Greaves, born March 6, 1830, wife of the Rev. Cyril Abdy Greaves, D.C.L., passed away, August 5, at Court House, Blean, near Canterbury, after a very brief illness. She was married 33 years and 3 days, was the daughter of the Rev. Richard Pearson, M.A., Cantab., who had served several Curacies and Chaplaincies in East Anglia and Bedfordshire. She was much respected by all parties.

PRELIMINARY NOTICE.—Stand Unitarian Sunday School Extension. A Sale of Work in connection with the above will be held on October 28, 29, and 31 next. Goods may be sent to The Parsonage, Stand, Whitefield.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU brings together Congregations needing Ministers, and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 169 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.
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